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Founders' Day Address, March 12th, 1917.

The Installation of Phi Beta Kappa.

BULLETIN


OF

RANDOLPH-MACON
WOMAN'S COLLEGE



- I. "THE SOUL OF A COLLEGE"
by Dean Virginia C. Gildersleeve.
- II. THE INSTALLATION OF PHI BETA KAPPA
at Randolph-Macon Woman's College.

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The Soul of a College*

VIRGINIA C. GILDERSLEEVE, Ph. D., LL. D.,
Dean of Barnard College, Columbia University

*Mr. President and Members of
Randolph-Macon Woman's College:*

I am much honored by being permitted to take part in these Founders' Day Exercises. So pleasant are my recollections of my former visit here, and of the ceremonies in this hall, that I am especially glad to be again at Randolph-Macon, though I cannot hope to compete with the eloquence heard here on that occasion.

The idea of setting apart a day for commemorating the services of those who founded and perpetuated the college is an admirable one. Such a ceremony naturally makes us ponder on what the real essence of a college is. The real college is of course not a material thing. It does not consist of the buildings and the grounds, though at times, when one looks, for example, at the grey towers and shaven lawns of Oxford, steeped in beauty, one feels for the moment that this mere outward form is indeed the college. Nor does the real college consist of the officers and students at any given time. Not even this splendid student body that I see about me now—*you* are not Randolph-Macon.

The real college is of course a spiritual and immaterial thing, something which I have called its soul—a body of traditions and ideals, constituting a personality which is greater than any one of us or any group of us, and which lives on after we have gone. Though far greater than we are, the character of the college is, however, dependent upon us; it depends upon the characters and the spirit of all who worked here in the past and who work now and will work in the future. The spirit of Randolph-Macon would be far different today had its founders been different. Not merely the great, commanding personalities that stand out in

*An address delivered on Founders' Day, March 12th, 1917.

your past, but many others who have taught and studied here and whose names have slipped from your memories, have left an indelible impression upon the temper and spirit of the place. The accumulation of all their ideals builds up the soul of Randolph-Macon.

The thought that each of you can give something to the soul of your college is an inspiring one. The work of every one who now teaches or studies here affects directly the spirit of the place. You may not be able to make a great material contribution to the college, but you are inevitably making a spiritual contribution—each one of you, from President Webb down to the youngest freshman. Whenever your President makes a fine, inspiring address to you, or whenever a young student resists the temptation to shirk, and accomplishes in the face of difficulties an honest and thorough piece of work, why, then the spirit of the college is strengthened and helped upon its way. And whenever any one of you is slovenly or in any way dishonest in her work, or selfishly egotistical in her acts, why, then the spirit of the college is shackled and impeded in its growth. One student with harmful influence may impede for several years the best development of the college. On the other hand, it is within the power of each of you to contribute something which will strengthen the spirit of helpfulness, loyalty, intellectual honesty, so vital to the soul of the college.

The great thing in any institution is, as I have said, this body of traditions and ideals which I have called its soul. But we must not, of course, make this into a fetich, to be worshipped as an end in itself. The soul of a college is to be valued only in so far as it helps each student to be a better and happier woman and citizen, and to serve the state and the nation so that they may be the homes of happier and better men and women. Each of you contributes something to the spirit of your college, but from it she draws far more than she gives.

It is worth while, though very difficult, to try to analyze what inspiration the soul of the student can gain from the soul of the college. From true scholarship alone she can draw much that is spiritual as well as intellectual. She should acquire, in the

first place, a sense of accuracy and a most punctilious regard for truth. This is not without difficulty. It is so easy to be slovenly and inaccurate, to be too indolent to verify your facts; it is so fatally easy to make sweeping generalizations, to state things in broad and simple assertions. It is so hard to state them with the qualifications and restrictions which truth demands.

From the spirit of scholarship the student should absorb, also, a hatred of sham and superficiality. Never pretend to knowledge which you do not really soundly possess. I have heard a true scientist defined as a man who, if he is not absolutely certain of the answer to a question asked him, will say instantly and frankly that he does not know. Not many of us can aspire to great scientific achievement, but we can all at least attain this one trait of the true scientific spirit—of avoiding all false pretence and saying frankly that we do not know.

From the scholarly spirit of a college the student can acquire not only this respect for sound and honest thought and work, but also a joy in attacking and conquering hard things. This is a moral as well as an intellectual discipline. Not flabby and inert mind and will, shrinking from efforts that are hard, but a zest for grappling with difficult tasks, a pleasure in conquering them just because they are hard—this should be instilled in a student by the general temper of her college. She should gain also from her scholarly work a realization of what thoroughness is and what long labor is required for its attainment. A touchstone of thoroughness to be applied through life to whatever you meet or undertake is of great value.

Using this touchstone of thoroughness, a college woman will realize whenever she takes up a new task that she needs special technical or professional training to fit her for its right accomplishment. If she is to undertake teaching, she will equip herself with professional skill acquired in "methods courses" and other training in the technique of that profession. If she wants to go into social work, she will realize that there is little use nowadays for the well-meaning but untrained amateur, and that special technical study is necessary in this new profession. Should she devote her life to home-making and child-rearing, she will

appreciate that thoroughness in this important profession demands that she equip herself with training in home economics, dietetics, the care of children, and other vital phases of her life work. She will not fall into the fallacy of distinguishing between women who work for a cash wage or salary and women who are not obliged to "earn their living" in this sense. She will appreciate that whether we work for pay, or are supported by an inherited income or a father or a husband, the same measure of professional thoroughness and efficiency should be applied to whatever we do.

Besides these valuable intellectual standards which the scholarly spirit of a college should convey to its daughters, they should be inspired also with a vision of social service. Such a vision can be given often by a broad knowledge of man, of nature, of the problems of society, that is, by a true liberal education in the best sense of that term. Such an enlightening knowledge gives one a conception of one's own special work in the world in its broadest possible relations to the general good of the community. An example of what I mean was afforded by a graduate of Barnard College who told me of her work as a cooking teacher in a public school on the East Side in New York City. After leaving Barnard she had equipped herself with a thorough technical knowledge of teaching and of cooking, and she was apparently teaching cooking with thorough efficiency. But she was also doing a great deal more. She told me that teaching cooking in an East Side public school gave you the most wonderful and interesting opportunity for social usefulness. You had a splendid chance to know your pupils and their homes, and to help them and influence them towards healthier and saner ways of living. She said that you could work to better advantage through such a school position than you could through a settlement or other private philanthropy, because you had behind you all the weight of the great public school system of New York City. On the whole she seemed to me a striking illustration of what a liberal education can give in a broad knowledge of human problems, an imaginative vision of social service,

and a desire to make one's own little job of the widest possible usefulness in the community.

Another thing which the student should absorb from the soul of her college is a conception of the value of spiritual efficiency. By this I mean the doing of things not merely with technical competency, but also with human kindliness, warmth, sympathy, imagination and enthusiasm. Some concrete examples may perhaps help to convey to you my thought.

I have already spoken of the necessity of technical training for a woman who takes up the profession of domesticity. For home making and child-rearing, technical efficiency is indeed very important, but far more essential is spiritual efficiency. I have always sympathized with the writer who stated that, in any home, even more important than the food which is upon the table is the conversation which goes on about the table. A mother should, of course, be as technically efficient as a trained nurse in the care of her baby, but if any of us had to choose, we should infinitely prefer a mother who neglectfully let us eat a few germs occasionally, but who mothered us with the spiritual warmth and affection and imagination that really constitute motherhood, rather than the most competent professional trained nurse in all the world.

In the great profession of teaching you can also, if you think a moment, realize the enormous significance of spiritual efficiency. You all know the difference between a teacher who is just thoroughly well trained in the art of her profession, and who does her work with entire technical efficiency but nothing more, and the teacher who puts into her classes some spiritual force and warmth and magnetism very hard to define but infinitely precious.

It is interesting to watch individuals at work in the world and note the vast difference in their achievement made by spiritual efficiency. Several years ago a member of my family underwent a serious operation at a great hospital in New York. When she recovered consciousness the dominant impression in her mind was not of pain or anxiety, but of the extreme kindness, gentleness and cheerful sympathy of the young doctor who had ad-

ministered the anæsthetic. He was evidently not merely a master of the technique of his particular job of administering anæsthetics, but he was also possessed of imagination and a warm heart. I have often thought what a great difference to the world that young man's spiritual efficiency had made—how many scores of human beings it has cheered and comforted in dark hours of fear and pain.

Let me add one other example. Two friends of mine devote a considerable part of their busy lives to finding homes for homeless babies. They take from institutions, organizations or private families orphaned babies, generally wretched, ill, unhappy little creatures. They feed and care for them, have them nursed to sturdy, cheerful health, then dress them winningly, with pink bows on their hair, and exhibit them under favorable surroundings to promising prospective parents. The prospective parents are captured at once. They take the homeless babies to their hearts and good homes. My friends are obviously skilled and competent in the care of children and the selection of appropriate, comfortable families in which to place them. They are much more. They have such warm hearts, such a fine conception of the beauty of childhood and of the affections of home life, that they do not merely give to each family a child; they also give with it a seed of love and sympathy and good cheer which takes root and grows and blossoms within each home into glowing happiness and affection. I know of no lovelier example of spiritual efficiency.

How are we to judge whether our colleges are instilling in their daughters this kind of virtue? It is not easy to measure. I suppose that when Randolph-Macon is asked to justify its existence by telling what its graduates are doing, it responds, as other colleges do, by saying that so many per cent are married and have so many children, so many per cent are teachers, so many bacteriologists, so many social workers, and so on. These figures are of course interesting, but they tell little or nothing about the most important thing of all—the spiritual efficiency with which the women are carrying on their various works. What we should really like to be able to say, would be something like this: "For seventy-three per cent of the graduates of Randolph-

Macon the world is a pleasanter and more interesting place than it would have been if they had never gone to Randolph-Macon." "In the cases of eighty-four per cent of the married graduates of Randolph-Macon their husbands find life more cheerful and inspiring than they would have if their wives had never gone to Randolph-Macon." How significant would such statistics as these be in measuring the accomplishment of the spirit of a college! But how difficult to secure! No, it is impossible to put into figures any estimate of those intangible results that constitute a college's most precious service.

I have been enumerating the various kinds of inspiration which the souls of students should draw from the soul of their colleges. Let us shift for a moment to the point of view of the college and ask how it can consciously and deliberately, as an institution, seek to nourish and strengthen its soul. Vital for this purpose, of course, is the maintenance of absolutely honest standards of work. There must be about the college no sham or pretense whatsoever, no advertising in the catalogue, for example, of anything more than the college really offers. There must be a rigid enforcement of the announced standards, and these must be as high as is possible and suitable in the particular circumstances with which the college has to deal.

The college must nurture its soul, also, by ever emphasizing the liberal side of education, that is, the spiritual and the idealistic rather than the immediately practical, and it must not be frightened from its course by the loud complaints of the materialists. It should try to arrange its program so that all its students obtain a fair knowledge of nature, of man and of society, of the problems of national politics and the ideals which should govern international relations. It should see that they all have some acquaintance with the field of philosophy, ethics and religion. If possible it should so plan its courses that emphasis is often thrown on the contemplation of great characters. Few things are more strengthening or inspiring than contact with striking personalities, in life, in history, or in literature. From a great biography like that of Louis Pasteur one can absorb unselfish ambition and consecration to the cause of truth in the

service of mankind. From a proper reading of *King Lear* one rises with a deepened horror of the ugly vices of ingratitude and cruelty, and a new impulse towards the virtues of affection and forgiveness.

The college should see, also, that it does not neglect the other fine arts besides literature. Contact with great paintings and great music brings food to the spirit. Beethoven's *Eighth Symphony*, for example, or Puccini's *Madam Butterfly* may often fill us with strength and cheer and inspiration. The college should guide its students to these springs of happiness and power.

One of the most potent influences on the soul of a college lies, of course, in the personalities of its leaders. The faculty and the administrative offices, by their individual characters, their views of life, their ideals, can make or mar the spirit of the place. The college must take watchful thought in selecting its leaders.

An institution can nurture its soul, finally, by developing the right sort of college spirit. By college spirit I do not mean waving banners and cheering at basket-ball games, but something much deeper, a spirit of unity, loyalty and love, which gives rise to loyal enthusiasm for all good things, which warms the heart, and which inspires to good deeds, that one may be worthy of Alma Mater.

By keeping their minds often on these various things which I have suggested, the trustees, the administrative officers, the faculty, can, I believe, do much to nurture the soul of the college.

My thoughts are haunted these days by a passage in Mr. Wells' very striking novel of the War, *Mr. Britling Sees It Through*. He represents his typical Englishman, Mr. Britling, contemplating the vast destruction and horror of the conflict, and despairing of mankind's ability ever to devise a saner and stabler government of the world. "Meanwhile," it seemed to him, "it must remain a scene of blood-stained melodrama, of deafening noise, contagious follies, vast irrational destruction. One fine life after another went down from study and university and laboratory to be slain and silenced. Was it conceivable that this

mad monster of mankind would ever be caught and held in the thin-spun webs of thought?"

Is it indeed conceivable that this mad monster of mankind can ever be caught and held in the thin-spun webs of thought? In spite of all bitter discouragement, it *must* be conceivable to a college. "The thin-spun webs of thought"—the invisible filaments of the reason and of the spirit—it is these which the college must still strive to weave, it is in these that the college must still put its ultimate trust.

Even if duty in the cause of righteousness should involve our own nation in this fearful war, and we should strike strongly for a peace with justice, the college meanwhile must stand guardian of this rational and spiritual side of life, cherishing and sheltering through the storm those ideals which ultimately, we must believe, will subdue the madness of men. For this great task we must realize that that intangible thing which I have called the soul of the college is its most precious essence—that spirit which passes to its daughters to guide and inspire their lives, and through them to inspire and guide, to some slight degree, this suffering world in the hour of its agony. For us who believe in the souls of our colleges, it is not merely an international catastrophe that confronts us, it is also a test and an opportunity.

Installation of Phi Beta Kappa At Randolph-Macon Woman's College

The movement to secure a charter for Randolph-Macon Woman's College was inaugurated in 1911 by Dr. W. W. Smith, who was a member of the Virginia Beta Society. Associated with him were Dr. Herbert C. Lipscomb, Alpha of Maryland, Professor of Latin, and Dr. Gustav G. Laubscher, Alpha of Ohio, Professor of Romance Languages. It was a matter of congratulation to the friends of the college that the application which was presented to the Senate in March, 1913, contained the endorsements of many of the strongest universities and colleges in the country, including among others the College of William and Mary, the University of Virginia, Washington and Lee University, Vanderbilt University, and the Johns Hopkins University, institutions which by reason of their proximity would naturally be best acquainted with the standards and ideals obtaining in the Woman's College. It was a pleasure also to include the endorsement of the General Education Board, given through its secretary, Dr. Wallace Buttrick, who under date of May 23, 1912, wrote: "Our office has carefully examined Randolph-Macon Woman's College, both as to its equipment and standards, and we recognize it as one of the leading colleges for women in the country and one of the chief representatives in the South in the field of higher education of women."

The Senate took favorable action upon the application and included Randolph-Macon Woman's College in the list of institutions recommended to the next session of the National Council as worthy of charters. The first battle in behalf of the coveted honor was won, but in view of the fact that a successor to Dr. Smith, who had passed away during the preceding November, had not been elected, Drs. Lipscomb and Laubscher at the suggestion of the Secretary of the United Chapters requested that that application lie over without prejudice until the Council of 1916, and this action was taken.

In the meantime, Dr. William A. Webb, Alpha of Tennessee, President of Central College, Fayette, Missouri, was elected to succeed Dr. Smith. He entered upon his duties with the opening of the fall term in 1913, and in coöperation with the other signers continued the campaign in behalf of the charter. In September, 1916, the application, with the added signatures of President Webb, Professor Clarence E. Leavenworth, Epsilon of New York, and Miss Edith Claire Comstock, Zeta of Massachusetts, was presented to the Twelfth National Council, with Professor James Lewis Howe, of Washington and Lee University, as spokesman, and a charter was granted without a single dissenting vote. This happy consummation was no doubt due, in part at least, to the reports made by the distinguished president of the United Chapters of Phi Beta Kappa, Dr. E. A. Grosvenor, and Senator Mary E. Woolley, President of Mount Holyoke College, who were guests of the college in the Spring of 1916 and were able to speak at first hand of the impressions made by the personnel of the faculty, the value and extent of the physical equipment, and the representative character of the student body.

DELTA OF VIRGINIA

The installation of the Delta chapter of Phi Beta in Virginia was held on Saturday, May 5, 1917, at 2:30 p. m. The exercises took place in the Delta Delta Delta Fraternity House, situated upon the grounds of the Randolph-Macon Woman's College. President Edwin A. Grosvenor presided, and opened the business session by presenting the charter, which was accepted for the chapter by President William A. Webb. The secretary, after a few remarks, read the list of candidates for initiation, who were thereupon received into Phi Beta Kappa and given the official grip by the President of the United Chapters. Dr. Grosvenor also spoke upon the origin and significance of Phi Beta Kappa, and the duties of the Delta Chapter to the Fraternity at large.

Representatives of other institutions present were Drs. De la Warr B. Easter and James Lewis Howe, both of Washington and Lee University.

Three members of the faculty were received into honorary membership: Richard H. Sharp, Jr., M. A.; Professor Emeritus of Ancient Languages; Fernando Wood Martin, Ph. D., Professor of Chemistry, and Thomas Moody Campbell, Ph. D., Professor of German. Of the alumnæ invitations had been extended to thirty-five, chosen from a total of more than seven

hundred representing twenty classes; twenty-two were present for initiation. The selection was made strictly upon the basis of collegiate scholarship, and included three members of the faculty, Miss Gillie A. Larew, Ph. D., Adjunct Professor of Mathematics; Miss Nellie V. Powell, Ph. M., Adjunct Professor of English; and Miss Annie E. Whiteside, A. B., Instructor in Mathematics. In addition to these foundation members, five students were chosen from the present graduating class.

At the close of the business session the company adjourned to witness the presentation of the *Antigone* of Sophocles, given at 4:00 p. m. in a natural amphitheatre well adapted to the purpose. The tragedy was produced in the original, and was under the direction of Miss Mabel K. Whiteside, A. M., head of the Greek Department. The music used was that of Mendelssohn. The interpretation was considered excellent by the audience and visitors. The parts were taken by students, who showed real appreciation; the title role, played by Miss Frances Louise Swift, was especially commended. There was a good attendance; the public was invited, and there were a number of guests from other institutions.

At 7:00 p. m. a banquet was held in the College Gymnasium, Dr. Webb presiding as toast-master. To this were invited the foundation members, initiates, and guests of the Delta Chapter. Thirty-eight persons were present, including President Grosvenor, Drs. Easter and Howe, and Mr. Carl H. Grabo of the University of Chicago. At the close, Dr. Martin was called upon for a toast of welcome to the alumnæ and visitors; Dr. Howe spoke for the Gamma chapter of Virginia, welcoming the new chapter, and Miss Virginia E. Proctor replied for the alumnæ, the keynote of her remarks being the call to service.

At 8:30 p. m., in the college chapel, occurred the public exercises incident to the installation. All members of the Delta chapter, guests, and members of Phi Beta Kappa resident in Lynchburg, entered the hall two abreast, and while a processional was played by Professor John Herbert Davis marched to the platform where seats had been reserved. A large audience was present for the occasion, composed of students and a good representation of Lynchburg friends. The invocation was pronounced by Rev. George E. Booker, D. D., Alpha of Virginia. The secretary thereupon read the roll of the chapter, and the charter was publicly presented by President Grosvenor and accepted by President Webb with appropriate remarks. After the singing of *Alma Mater* by the students, President Grosvenor delivered an address: "The Phi Beta Kappa Society," which is given elsewhere.

The literary address of the occasion was given by Dr. Paul Shorey, of the University of Chicago. His subject was: "The Power of Enthusiasm in Literature and Education." In the first part of his paper the speaker dwelt upon the value of literature to purify the emotions, and developed the Aristotelian idea with excellently chosen passages which illustrated

concretely the points made. The audience was delighted by a wealth of quotation and apt translation. Dr. Shorey then urged specifically the need of real teachers to present their subjects with human interest; decried the tendencies that discourage teaching, as such, and made an eloquent appeal for scholarly and earnest study vivified by emotional appreciation of the subject. He concluded that the classics, especially Greek, are best fitted as a medium for the larger education, as they by their restraint, purity, and other qualities are fitted to give the universal expression which modern literature lacks. Finally he held up as an ideal the love of knowledge as he had defined it, a *philosophia* which may well, in truth, be the guide of life. The prolonged applause that greeted the end of Dr. Shorey's address was a remarkable tribute to his ability and personality.

After the singing of "The Star Spangled Banner" by the audience, Dr. Booker pronounced the benediction.

—*Reprinted by permission from PHI BETA KAPPA KEY, May, 1917.*

ALUMNÆ MEMBERS

MRS. S. MCC. ATKINSON (Margaret H. Brickhouse)
MISS GRACE F. BAGLEY
MISS ETHEL BLACK
MISS EDITH SUMTER BLACKWELL
MISS JULIA W. BLOUNT
MRS. J. G. BROADDUS (William Emma Lear)
MRS. L. C. CALDWELL (Martha C. McAdory)
MISS LURA LEE CANNON
MISS ELLA B. CARUTHERS
MISS LAURIE CASH
MISS SUSIE DAWSON
MISS NELL DAVIS DRAKE
MISS EMMA C. EDMUNDS
MRS. JOHN W. EURE (Addie Taylor)
MISS PAULINE T. FISHER
MISS HARDENIA R. FLETCHER
MISS HALLIE T. GAINES
MISS VIRGINIA HARNSBERGER
MRS. F. R. KENNEDY (Ellen Sheltman)
MRS. A. S. KIMBALL (Minnie Osterbind)
MRS. J. H. LANDER (Elizabeth Collier Floyd)
MISS GILLIE A. LAREW
MRS. ROBERT LEWIS (Helen W. Latané)
MRS. W. K. MATTHEWS (Eva B. Williams)
MISS NELLIE V. POWELL
MISS VIRGINIA PROCTOR
MISS MIRIAM SIMS
MISS MARY AVA STEWART
MRS. B. R. TURNER (Alice Littleton)
MISS NANNIE P. VADEN
MISS THELMA R. WEST
MISS ANNIE WHITESIDE
MRS. ROBERT McL. WHITTET (Cornelia Magill)
MISS ELLEN KATHARINE WRIGHT
MISS SALLY ARINTHEA WRIGHT

MEMBERS FROM SENIOR CLASS OF 1917

MISS CORNELIA FROST
MISS FLORENCE I. KEHR
MISS CATHARINE HUNTER NUCKOLS
MISS HENRIETTA PEERY
MISS MARY LOUISE PETRIE

PRESENTATION OF THE CHARTER
BY DR. GROSVENOR

Mr. President:

There is no need for me to repeat what the Secretary of the Chapter has said so well. I will give the bare statement, that at the meeting of the Senate in March, 1916, the application of Randolph-Macon Woman's College, already favorably considered by the Senate in 1913, was considered and re-approved. At the meeting of the Council in September, 1916, again the question came up on the grant of a charter. The report of the president of Mount Holyoke College was read. President Woolley had visited the college as a member of the special committee on Randolph-Macon Woman's College, and in her report occurred this sentence: "I know of no woman's college in the United States more worthy of a charter of Phi Beta Kappa than Randolph-Macon Woman's College, at Lynchburg, Virginia." The term "woman's college" was used because Miss Woolley was thinking of women's colleges. The president of the United Chapters, who was also a member of the special committee, in his report did not modify that which had been so aptly said by President Woolley. The charter was granted, and it is a delight, the intensity of which would surprise you if you could look into my heart, in the presence of this splendid gathering to extend this manifestation of the formal acceptance of this our eighty-eighth chapter of Phi Beta Kappa.

ACCEPTANCE OF THE CHARTER BY DR. WEBB

President Grosvenor:

In accepting this charter, I take the liberty of repeating some words from perhaps the most famous of all Phi Beta Kappa orations:

"Our anniversary is one of hope, and, perhaps, not enough of labor. We do not meet for games of strength or skill, for the recitation of histories, tragedies, and odes, like the ancient Greeks; for parliaments of love and poesy, like the Troubadours;

nor for the advancement of science, like our contemporaries in the British and European capitals. Thus far, our holiday has been simply a friendly sign of the survival of the love of letters."

And again,

"Colleges, in like manner, have their indispensable office—to teach elements. But they can only highly serve us when they gather from far every ray of various genius to their hospitable halls, and by the concentrated fires, set the hearts of youth on flame."

These words, taken from Emerson's "American Scholar," reflect our feelings on this occasion. In accepting this charter from you as representative of the United Chapters of Phi Beta Kappa we trust we shall be true to the ideals so beautifully depicted in your remarks to the chapter this afternoon, and we shall strive to make those ideals prevail not only in our own hearts but in the hearts of those with whom we are associated.

It seems peculiarly appropriate for this charter to come to a Virginia college for women. It was on Virginia soil in 1776 in old William and Mary that Phi Beta Kappa had its origin. The college—shall we say in prophetic anticipation of this scene?—bore in equal honor the royal names of William of Orange and his consort Mary, though it was to be many long years before the daughters of the Old Dominion should be permitted to enjoy with their brothers the distinction which membership in Phi Beta Kappa bestows. When the enemies of Henry V questioned his right to inherit the throne of France through the female line because of the old law, "No woman shall succeed in Salique land," the Archbishop of Canterbury replied that the Salique law did not pertain to the realm of France. Mr. President, from this time on, the Salique law no longer pertains to the Commonwealth of Virginia.

In the name of the Delta Chapter of the Phi Beta Kappa Society in Virginia I accept this charter as a token of your confidence in us and as a pledge of our devotion to the duties and responsibilities implied in its possession.

The Phi Beta Kappa

Address by DR. E. A. GROSVENOR

Members of the Phi Beta Kappa, Ladies and Gentlemen:

While we look forward with keen anticipation to hearing the principal address of the evening, which will be given by Dr. Paul Shorey, of the University of Chicago, nevertheless the part that remains for me is an important and distinguished one. It is my good fortune that I am not trammelled by any single line of argument or by any specific theme. Your president has so kindly and graciously referred to me, and I have had such delightful association with you on the occasions of my visits to Randolph-Macon Woman's College, that I can do as it is in my heart to do and regard myself here as in one of my college homes, and talk face to face as people talk around their own fireside.

It seems to me that in the Greek play given on the campus this afternoon, there is a presentation of the spirit of Phi Beta Kappa, brought out by one of the masters of all time and rendered to us by the distinct enunciation, the delicate appreciation, the marvelous interpretation of those students who gave to us that wonderful "Antigone." It has been my privilege over and over again to attend the presentation in the Greek of Greek dramas, and the delight of my life has been in the study of Greek, so in a certain sense I would naturally be more sympathetic, more responsive, perhaps, than if they were to be regarded as purely educational or literary or mechanical presentations. The great significance of this particular drama is not so much in the rendering of the lines as in the picture of the tremendous potentiality over against the absolute impotence of man which are brought out by that unsurpassed creation. And in this time of a world war, in this time when thrones totter and fall and it seems a slight thing, when the foundations of the great deep are broken up, we almost wonder if we are not back in the Sophoclean age, with the Sophoclean dramas and the Sophoclean method of solution. "Pray not at all to that baffling

will." The great philosopher comes to the close with a deeper note of pity and a more superficial note of philosophy, traceable in the pathetic recital of the unsurpassed woes of that heathen family, and especially seen in the hinted solution that somehow, somewhere, there is a power, a being, a person, impossible to comprehend, to whom we may draw near with fingers groping almost in the dark, yet feeling that there is a Father of the earth, working out his will and purposes in every realm. There is something that appeals to our own Christian wisdom in Cleanthes' prayer to Jove.

I cannot tell you how I feel coming here to Randolph-Macon. I cannot tell you how I feel coming to Virginia. I know this college is not limited in its enrollment to the Old Dominion, that half of your students are gathered from other States of the Union, yet I like to think of this as a college of Virginia. Here I am in the midst of the daughters of the South, in the grandest state of the South, a state that I hail as the most historic, the most beneficent in the Union. Massachusetts through her son can pay her glowing and unstinted tribute to this history that was a little more ancient than her own. I am at home in Virginia. Your president has spoken about the birth of the Phi Beta Kappa Society within your own borders. I am simply bringing you of your own. I am bringing back to you what was begotten in Virginia and brought forth upon her sacred soil. Fortunate I have been among men wearing the Phi Beta Kappa badge; fortunate not in holding a position at the head of this fraternity, but fortunate in the associations and experiences which have come to me, and especially in my associations with that revered institution, the College of William and Mary. It was there, I believe through the influence of a Virginian friend, I was made president of the Society ten years ago, in her historic chapel, a holy place like Westminster. There, in the city of Williamsburg, a tiny spot, never populous, and yet a place associated with more that is priceless and imperishable than any other equal territory over the broad expanse of the United States, I consider that in that College of William and Mary I had a consecration to an office far beyond my deserts, which makes me

humble every time I think of it. I had the consecration of the memories, the associations of that most influential of all the colleges in America up to the Revolution and during the Revolution. So when a few years afterwards that college offered to me her highest honor it was gratefully accepted, and I was glad to make the swift journey from Massachusetts to Williamsburg that I might receive this distinction. You will understand, then, what a delight it is to me to stand upon this platform, to wear these colors of orange and white representing the House of Orange and the House of Stuart, and representing also to me the graciousness of William and Mary College.

And then there was another great institution, of which Jefferson was the father, which followed in the steps of William and Mary in adopting the principle of honor in the matter of the conduct of young men to each other, the University of Virginia, which on a larger scale, as far as a state university can, followed in the path that William and Mary fixed; and there at Charlottesville under the shade of that hill of Monticello where repose the remains of the author of the Declaration of Independence, where Jefferson lies as if keeping watch over his own. I had the privilege of bringing back to them with my Massachusetts hand this Virginia prize, Phi Beta Kappa. Then a little while after, in that college which bears two names unsurpassed in American history, the very pronunciation of which—Washington, Lee—awakens in every true American's breast only reverence and gratefulness to God that such men have stood forth in this country, there, too, it was my privilege to bring back to Virginia of her own. As I stood upon that platform and looked toward the mausoleum, one of the simplest in the United States, so chaste, so unpretentious, and yet so exquisite, it was with a feeling of awe that I lifted up my voice to speak, knowing that the echoes floated back over the tomb of that knight and true friend of humanity, that modest man, Robert E. Lee. And then on another occasion when I came again to Virginia in connection with the Phi Beta Kappa, it was my privilege to meet at the home of my dear friend, Dr. Howe, Dr. William Waugh Smith. He struck me as one of the most human men I ever met. Humanity radiated from his very pres-

ence. I recall that because at dinner some word had been spoken that awoke an echo in his heart, Dr. Smith went on discussing the reconstituted Union, and then dwelt upon Phi Beta Kappa in its association of chapters, a federated union, being on so limited and so small a scale a symbol of the fraternity of the states. How many letters I received from him in regard to the granting of a charter here, I do not know. As far as my influence went my mind was fully made up. At the home of Dr. Howe I learned much about Randolph-Macon from his two daughters, whom I knew, and the tribute that Dr. Howe paid the college then was only less formal than his speech at Philadelphia at the last Council—a speech so compact and so convincing that if the Council had not already been decided, his speech I believe would have carried the day. But in a thousand ways I knew about you before I came. I cannot express to you the impression that this college made upon me when I first made your acquaintance. It is difficult to talk out and say what is in a man's soul; there is always the possibility of overstatement and misconception. At the bottom of one of the pages of your beautiful and picturesque book of views there is this sentence: "The location is ideal." I had found you so pleasant in all your relations with each other, you had been so gracious and kindly to the stranger from a distance, and I was so impressed with the spirit that reigns here, that I had the feeling that I would change that sentence and say, "Randolph-Macon Woman's College in Virginia is ideal." I remember that expression in your song, "Guarded by her circling mountains, beautiful and blue." As one strolls here along your walks and looks down your slopes, sees this unparalleled wealth of natural beauty, sees these forms flitting here and there, sees these delightful homes, and above all, watches you when you do not know that the perfectly innocent and abstracted stranger is not involved in deep contemplation of some far-away subject—then he understands what Randolph-Macon is.

We have some glorious chapters of Phi Beta Kappa. It is a marvelous society. That Phi Beta Kappa of John Heath's was great like an acorn, although John Heath did not know it was an acorn. It was so small, so simple, so boyish, so immature, so

circumscribed—and now there is hardly a collegiate center of prime importance or secondary importance from Maine to California and from Michigan to the extremity of the Lone Star State that is not striving for a chapter of Phi Beta Kappa. We had before us applications from over thirty colleges at the meeting of the Senate a year ago, and we do not seek to increase. Neither do we wish to decrease, and as some institution by its achievement of character or by the distinction of the men and the women that are in it, shows that it is going to increase our strength and add to our renown, then the portals will open ungrudgingly, not wide but sufficiently for that institution to get in. The increase of chapters, however, is something we neither desire nor seek, something we would rather diminish than advance.

And now I stand here in a scene that is stimulating to the spirit, restful to the eye, and yet realizing how limited all this quiet is, and how small is this Phi Beta Kappa of ours—nation-wide revered and honored though it is—when we think of the great struggle that is racking all humanity! I was told today that the flag that floats above your tower was made by your freshman students—that flag that sums up the history of the United States in its forty-eight splendid stars, the flag that is more eloquent of that which is to be than of that which has already been. Again going back to Sophocles, is it not possible that forces beyond our ken, beyond our imagination, have brought about this catastrophe, as it seems to us, without example and without parallel? Despite the fact that the world seems engulfed in horrors, yet this war offers opportunity for a manifestation of devotion to duty and readiness to suffer and to die for that which a man believes is right, and men are flocking to death as to a feast at the call of national honor. We know that there can be no neutral position that does not involve a toleration of wrong. As we fling out our flags everywhere, making just one blaze of glory, we rejoice in the words of Tennyson, "We have proved we can fight for a cause, we are noble still." That flag is significant of the government that America founded in the principles of liberty, and to advance the cause of humanity. It

signifies that America's sword is in the scale when the defenders of liberty in Europe are almost worsted, that America is striking her blow for the right, and, as we believe, for God, that America is to be the decisive factor in this struggle, though, it may be, after months or years of agony, after a bitterness of experience such as this country never knew.

It was said by a speaker at our dinner tonight that the symbol of Phi Beta Kappa is service, that it has been from the beginning, that it is now, and ever shall be. As long as this college endures—and may the years be endless—so may the chapter planted here today render service. As this college goes on in strength, so may this chapter, as its hand-maiden, grow. The chapter is the servant of the college. And let not one of these women who honor the badge by wearing it, feel that in accepting that symbol she has attained the height of culture and scholarly distinction. Every member of Phi Beta Kappa is to be a better man, a better woman, a better servant of humanity, because of his membership in this society, and thus strengthen us by raising the average of the man and woman already in. Now let me tell you what sums up the spirit of this fraternity. Again Tennyson, and he puts it on the lips of the goddess of wisdom, divine Pallas:

“ Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
Yet not for power (power of herself
Would come uncall'd for) but to live by law,
Acting the law we live by without fear;
And, because right is right, to follow right
Were wisdom in the scorn of consequence.”

That is the spirit of Phi Beta Kappa, and may it descend upon every one of us here!



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